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“EXPRESSION OF ARTISTES IN PAINTINGS: PSYCHOLOGICAL STUDIES ON THE BEHAVIOR OF WRITERS AND PAINTER OF ISLAMIC CALLIGRAPHY ART AND JAWI SCRIPT”

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ABSTRACT:

Islamic calligraphy works are the outcome of artwork that looks beautiful and interesting that is produced through the creativity of the painter by using painting equipment. The artistic creativity of Islamic calligraphy continues to exist and develops in the Malay land which is not merely as an ornament and artwork, but it has even been a masterpiece of art produced through the expression of the soul that affects the psychologist's personal psychology in writing and painting, resulting in artistic and aesthetic works as the pattern, symbol, and philosophy of a nation. In addition, Islamic calligraphy works have been done as unique artistic representations expressed through culture, customs and the environment that underlie the existence of the philosophy of Islamic art. The development of artworks in Malaysia is also developed through various forms of khat as a channel of art by combining the competence, skills, and symbols of the identity of the Malays that reflect the life and culture of the individual or society. In conclusion, this study illustrates the psychological expression of a writer and artist of Islamic calligraphy as an effort to know the artist's experience of producing various works of Islamic art and painting in Malaysia, as well as being a discourse of knowledge that can reveal the wealth of treasures and Islamic heritage of Islamic society in the archipelago.

Keywords:

Expressions, Drawings, Artists, and Islamic Art.

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INTRODUCTION

The expression of a scribe in producing interesting and beautiful work has become a habit to be achieved by an artist, as one of the processes generated from their reasoning in producing works of art that can affect the behaviour of artistic observers. The behaviour that prevailed in producing Islamic art is performed for the purpose of fulfilling the wishes of individuals or enthusiasts in interpreting the work. Then build an audience response to appreciate his work.

The process of expression and behaviour in a work of Islamic khat art continues to grow and it was made in the notes, writings, paintings or works of khat art that have elements of the al-

Quran or al-Hadith and

responds to the stimulation of the heart and deepest feelings through faith and piety. In addition, it can be expressed through values that lead to the morality of *karimah*. This process can unite between the khat author, artist and art observers in the bonds of a visual image that has been produced by the work applied in life.

The development process of Islamic khat continues to extend in the world that is not only as a decoration, a spark of the artist idea and calligraphers; even it can be the expression of the soul in the deepest field of art and decoration as the writing, reading signs, motifs, patterns, and decorations (Ramli, 2007).

This paper will describe some important discussions in the problem of artist's expression

on the writing of Islamic khat art that contains some specification to be discussed as the most important base completing the beauty of various writing and visual art painting (Harun *et.al.*, 2018). The role of writers and artists who placed the Islamic art causes the artists and calligraphers to enhance the expression of sincerity in the painting and writing various types of Islamic scriptures in their work. For more details, this description can be seen in the discussion as follows:

UNDERSTANDING AND DEFINITION

Before discussing this topic, this study wants to outline some definition to guide the reader to understand this topic. The expression is the process of declaring (i.e. showing or expressing intents, ideas, feelings, etc.) or views expressing feelings (Dictionary, 1989: 9960).

The art is something subtle, beautiful and pleasing to the hearts and feelings, whether it is the result of Allah's creation and produced by a human through opinion, skill, imagination, and deeds (Samsudin, 2001: 3). Artists are people who have artistic talent who can create art and demonstrate the art (such as painters, poets, singers, etc.) (Board Dictionary, 2010: 1453). The painting (me.lu.kis) is to make pictures, maps, etc. (using pencil, colour pen, watercolour, oil paint, etc.) Dewan dictionary, new edition. (2010).

The term of khat art can be seen in two senses, i.e., etymological and terminology. Etymology defines that khat is more popular and familiar with Islamic calligraphy, which is a simplification of the calligraphy (Syaharuddin, 1999; Gonzalez-Espinosa *et al.*, 2019; Saengchai *et al.*, 2019). It is derived from two Greek syllables Kallos: Beauty and graphein: to write (Girling (ed.), 1978: 629). It means that "the art of beautiful writing, handwriting that produces beautiful letters or writing as an art; khat" (Dictionary, 1989: 522).

Creativity is one ability (skill) that creates creative and creative power. When creative has the ability to create, generate and develop something new and original ideas. Creativity is a skill and ability

to produce something creative, new and original. There is also an opinion that defines creativity as the creation of something that has not existed before (Dictionary, 1989: 828).

The views of experts on the creativity of The Department for Employment and Education (DFEE, 1999). Creativity is attributed to four characteristics; the first is involving thought and imaginative behaviour. Second is imaginative activity (goal) to achieve objective. The third is to generate something original. Fourth is the value associated with the expected objective. This statement says that the degree of creativity can be reduced or more when gave the opportunity. Lowenfeld (1975) mentioned that every child is born creative. This statement is supported by the innate nature of childhood exploring, and full of curiosity so that we are confident and believe that every new-born child is creative.

In addition, Mohd. Ludin, *et.al* (1995) mentioned that the creativity is related to the aspects of exploration, either through mental or physical. This power leads us to a way of thinking beyond ordinary thinking (think outside the box). Indeed, creativity involves the thinking and skills of a person, so that it can be shaped and trained through certain stimuli. June King Mc.Fee defines the creativity is the ability to create something new, and at the same time is able to manipulate ideas.

While the meaning of khat art is "art (skill) writing Arabic script or Jawi script with a specific unique style that produces beautiful writing" (Van Donzel, 1978: 1113). Another meaning of this art is "beautiful writing art with a pen" Tiem Compiler Dictionary of PPP Languages. (1988). Fann al-Khat al-Islami is the art of fine-tuning writing or fixing the doodle (Khoiri, 1999: 50). All of these, it is understandable that Islamic calligraphy is a beautifully written article by using Arabic letters as a basis which is followed by an interesting pattern of decorations and motifs so that bring the beautiful art to enjoy as a unique and interesting work of art (Che Husain, 2000).

Literally, artefacts are defined by Ibn

Khaldun in his book al-Muqaddimah "Calligraphy is a painting and a form of harfiyah which shows the audible sentence which implies something in the soul (Makmur, 2006; 2011). In addition, the term al-khat (طخا) has some quite different views of khat experts, depending on the angle of their observation. According to Ibrahīm ibn Muhammad al-Shaybāni (Salām, 2002: 9), saying that:

الخط لسان اليد وبهجة الضمير وسفير العقول ووصي الفكر
وسلاحه وأنس الاخوان عند الفرقة ومحادثتهم على بعد المسافة
و مستودع الشر وديوان الأمور.

The intent is that khat is a tongue, a sense of taste, a sense of creator, a mind adviser, a knowledge weapon, a bridegroom adjutant when dispersed and a distant disciple, a deterrent to all the disadvantages and treasures of various life problems (Salām, 2002: 9).

CONCEPT OF EXPRESSION IN PAINTING

The concept of expression in the painting has been since the Stone Age which the human is the makers of the image. An example, the image contained in the cave of French Lascaux or cave of Niah in Sarawak. The main purpose of the image is a source of communication. The same thing in children with aged two or three years has made a point for the purpose of statements and communication based on their style. The representation of the image is an unequal visual expression for each individual. The visual expression of a painter towards an object is a manifestation considered a statement of one's feelings.

Based on the concept of expression, everyone painting or creating an image according to the response rather than what they know and see. This is subject to different perceptions and tafsir (Hatta, (2009). In other words, the expression emanating from the created image is felt by the painter as an internal expression that affects the expression of his drawn paint. Therefore, there are various forms and patterns of

painting and this is an idea expressed by a painter. This includes a calligrapher producing Islamic khat calligraphy in his artwork (Al Muhsin & Mustafa, 2020).

The visual expression concept (Tolstoy), the expression is a form of communication, such as language. The expression is considered as a close relationship between the feelings of the painter and its work (Collingwood). The artist did not have to express his feelings to the audience (Chapman, 1985). There are three aspects to determine the difference in expressions such as intuition, perception, and conception. These aspects have different meanings which the various factors lead to the difference in the form of expression. The concept of visual expression on a painting can give a different meaning depending on the artist. In fact, there are various approaches used by humans for the purpose of expression, including oral, emotional, writing and language, creation and production of movements and so forth.

The features of creativity¹ aesthetics and visual expressions are flexible as a creative person is able to adapt himself to various situations and situations in addition to optimistic. In addition, this individual's sensitivity has a high sensitivity to its surroundings including lifestyle, need, environment and sensitivity using senses in its environment. Then, the original and pure ideas of a person were categorized as creative often convey the original idea. This means that the idea is not the result of succession from any source. Their ideas are unique and interesting, not even stereotypical and not covered. They usually produce work based on their feelings. Sometimes, their work is often different from the usual.

Taylor (1976) in his theory of Multiple Creative Talent, he believes that talent formation needs to be in line with the activities carried out in the classroom. Taylor (1976) divides creativity into five main stages: creativity is expressive, creativity through income, creativity is inventive, creativity is innovative, and creativity is emergent. Therefore, the application of expressions in art is more realistic through expressionist work because

it is produced by the emotional frustration of a painter (Ab Hamid & Lasa, 2013: 22).

While this expression² concept can be described as defined below: *A painting movement in which artists typically applied paint rapidly, and with force to their huge canvases in an effort to show feelings and emotions, painting gutturally, non-geometrically, sometimes applying paint with large brushes, sometimes dripping or even throwing it on to the canvas. Their work is characterized by a strong dependence on what appears to be an accident and chance, but which is actually highly planned. Some abstract expressionist artists were concerned with adopting a peaceful and mystical approach to a purely abstract image. Usually, there was no effort to represent the subject matter. Not all work was abstract, nor was all work expressive, but it was generally believed that the spontaneity of the artists approach their work would draw from and release the creativity of their unconscious minds. The expressive method of painting was often considered as important as the painting itself* (Tiem Compiler Dictionary of PPP Languages. (1988).

In this case, most work based on this expression usually features an abstract or semi-abstract art form. Abstract artwork is usually loaded with philosophy and sometimes reveals complex spiritual issues. The painter who chooses the media does not put on a 'rigid'. The use of colour more freely and the choice of colours usually follows the emotional rhythm that corresponds to the statement of work (Ab Hamid & Lasa, 2013: 23).

In addition, should also be mentioned that the aesthetic concept is taken from the Greek word aesthetics which refers to matters relating to the senses or sensory. Aesthetics are associated with artworks or something¹ that have artistic value. For the most part, it is beautiful or pretty. In English, it is called beautiful. In short, aesthetic involves the use of all the senses possessed by humans. Aesthetic science is a part of the philosophical branch of science that addresses issues relating to the nature of art and values

found in the artworks. For example, beauty is one of the qualities and values of art. As well as Islamic Scripture is the result of the value contained in Arabic scripts with various types and patterns (Welch, 1979).

Furthermore, Islamic calligraphy written in the abstract or semi-abstract form usually have the meaning behind the writings and drawings of the verses the draws, sometimes revealing the meaning of the sentence described and revealing the meaning of the appearance painting (Al Muhsi et al., 2020). Islamic artworks with the style of the expressionist painter are to convey aesthetic value. Calligrapher usually chooses verses to be written in compatible colours and brightly in accordance with their verses, contrast and manipulate a variety of skills that are difficult to recognize whether using the correct method of calligraphy. In the context of work, the use of the method for the expression of the painter through the flow of expressionism art was chosen in conjunction with the philosophy of painting supported by the style creator.

The pioneer of this expressionist flow group started in Germany in 1911 by two groups called Die Brücke (The Bridge) and Der Blaue Reiter (The Blue Rider). These groups do not paint reality, but rather describe the reaction to reality. The concept is to expose feelings, ideas, and philosophies and to draw on the perception of the artist himself (Ab Hamid & Lasa, 2013: 23).

In fact, the creation of expressionist artistic or expressive abstracts, the painter tends to reflect on a fact that means the recording of the realities of the interior's honesty of painters to the public. Knobler (1985) (in Zakaria Ali Translation, page 58.), "The artist describes what he knows about 'reality' but not what he sees." Based on this fact, the emergence of various forms of art comes from the expression of the abstract artist. The confusion that occurs to some art observers is the lack of understanding and obscurity in staring at a complex expressionist artwork. This is because the resulting artworks may be out-of-the-ordinary, as opposed to current and dizzying (Ab Hamid & Lasa, 2013: 25-26).

EXPRESSION REACTIONS IN BEHAVIOR

¹ Islam is a religion that embraces all aspects of human life including art. There is the perception of some that Islam is only focused on the aspect of worship, so it is necessary to argue and to be clarified the true condition of the artists. Where the human soul created by Allah SWT is not only to worship and to practice, on the other hand, tend to other things to enable them to relieve their burden and mind as well as to give space to the body to carry out the activities.

'Artwork' began when the beginning of Allah SWT taught the Prophet Adam AS about the names of things that exist in this universe. This is associated with the story of Prophet David by having a very melodious voice and the progression of this artistic song continued over the time of the Prophet Muhammad. In addition, Allah SWT gives certain signs in His Word, the Qur'an of Luqman (31): verse 27, which means "If the trees on the earth become pens and oceans (become inks), they are added to more seven seas after drying, and the words of Allah will never be exhausted. Indeed, Allah is Mighty and Wise." These gestures can be made as an app of expression to enrich the beauty of art in Islam that has been diversified by artists and artists.

While Islamic calligraphy is one of the most amazing art fields ever produced by Muslims called Islamic calligraphy art. The art evolved over time so that it became so well-known and highly sought-after by writers in Islamic society as well as influencing their attitudes and behaviours in their life and culture. Art is also applied to the writing using a variety of styles and patterns to produce a series of letters, words, and sentences written systematically, beautiful and perfect.

In addition, the Islamic art is one of the most potent aspects of art that is given by Allah SWT to the human being in which certain activities are permissible in Islam as long as it does not overlap or violate the limits of the Aqedah and the Islamic law. Moreover, it is

supplemented with decorative paintings. It is also desirable that Islamic calligraphy can be used as entertainment in the form of fun visuals. This requirement can be a complimentary entertainment in distributing interesting visual art creations in the universal human civilization.

Meanwhile, the application of behavioural applications in traditional society is often practiced when they produce a work or form of art including Islamic calligraphy with a specific purpose such as the form of a feast, writing, sculpture of tools such as spoons, keris, furniture, home, architecture, etc. They also often involve shared values among their communities. For more details, Hassan, I states that:

This artistic behaviour was originally practiced for the purpose of fulfilling the need of the individual in the free time and subsequently succeeded in building the identity of the individual resulting from the uniqueness of his handwork. This process of behaviour continues to grow in the form of notes, sketches, which have elements of the response to a stimulus. It has a form, personalizes or criticizes the world of the environment. When this thoughtful process of thinking continues to evolve, then the process of forming a picture of the still continues to be applied in life. The life will be felt more satisfying, fulfilled and more meaningful (Hassan, 2008: 93).

The process of building artistic behaviour can express the feelings and emotions of the soul of an artist and his fans by meeting the needs of certain individuals or groups, and their success has succeeded in building their identity in creating unique and attractive art sketches. In addition, the existence can be applied with some of the following statements:

4.1 Artistic behaviour can help create meaning.

It is characterized by the mind and the way of working wisely practiced by an artist. It is usually part of the process of creating meaning that results from the mood and visual expression. This way, an artist will give birth to the stage of thinking,

feelings, and ideas in creating high-value and valuable artwork.

4.2 Appreciation of artistic forms in search of material. The steps are a way of thinking; feelings and ideas covered in sensuous materials and have been given a special form and appearance, produced through the transformation of form and material so that it can give meaning to its own. In this case, artists have many ways to continue researching, reviewing, and exploring using tools and materials in producing an outstanding work of art.

4.3 Artistic mode through thoughts, feelings, and ideas. The process of producing art can take place through various ways of thinking (Dorn, 1994). For example, painting or sketching is a process of research to get knowledge or information. The process requires someone to think about a structure, shape, and the finer part of the object being researched or painted. In other words, spontaneous studies with symbols, forms, and materials can lead to exploration and new findings (London, 1994). When producing a piece of art, someone needs to think visually or spatial. Painter needs to have science to solve problems, create problems, and generate visual problems. It is a variety of creative thinking (Eisner, 1972; Gablik, 1991).

4.4 Symbol of thought in various express modes. Actually, art is a process of matching the modes of thought and expression realization. Through verbal and written, the feeling can be created through poems, poetry or drama performances that are constructed through some language elements such as words, sounds, colours, light, sounds, shapes and actions (Hassan, 2008: 94-96).

4.5 Philosophy of *jasadiyah* and *ruhiyah* in the expression of Islamic calligraphy. This symbol is the realization of faith and *taqwa* sent by a caliphate through their works of art, by illustrating the verses of the Koran and al-Hadith in various

forms and patterns. This can form the personal strength of Muslim artists in strengthening their *jihadiyah* and *ruhiyah*.

Similarly, in order to train and develop Islamic literacy skills, it is necessary to encourage the training and mastering of the *khat* rules. It will be mastered and applied and need a lot of training in creating this Islamic artistic creativity. Five steps creative process, its called brainstorming, self searching, self knowing, characteristic building/individuality and idealistic (Ali, 2019). Main characters (Hashim, et al., 2017).

REALIZATION OF EXPRESSION IN ISLAMIC ART

Islamic art is an Islamic treasure that continues to be developed by the people. The development of art is widely sought in all corners of the world in various forms that enable Muslims to show high-value art and can demonstrate the foundation of their culture and civilization (Ab. Hamid, 2013). This art is channeled based on the changes without losing the spiritual characteristics and values that exist in the teachings of Islam. Therefore, the creativity of Islamic calligraphy is necessary to influence the foundation of activity expansion, creativity, and expression in creating art for humanity.

The picture is a sign of art that needs to be presented through various artistic expressions to give birth to its dimensions and patterns so that Islamic art and culture can continue to be sustainable. there is an interesting view among Islamic figures and scholars on the performance of Islamic calligraphy as delivered by Ismail R. Faruqi, that: "Unlike other cultures relating the beauty of luxury, the intrinsic value that is understood for its own sake, Islamic art connects beauty as a value that depends on the overall legitimacy of Islam " (Faruqi, 1980: 38)

There is also another opinion. "Calligraphy, it is a painting of a letter, his position has never ceased, and continues to grow over time. So, we are no longer writing the primitive Kūfī script written by the earlier Arabs. We have become accustomed to the much-developed writings over

the periods of mutual Islam (Al-Baba, 1983: 18). Then, it is also stated by Muhammad Sa'ad Haddād of Egypt in the Islamic Calligraphy Masterpiece Collection "Indeed, I painted calligraphy and did not write it."

Philip Bamborough's statement in the Treasure of Islam that "The art of illumination is a bridge between clever art and painting. Although in relation to khat, the painting (in the Muslim world) is considered a sluggish arm and the position of the painter is not as ugly with the calligrapher. "Then, it is stated by Celal Esad Arseven in *al-Lauhāt al-Khattiyah fi al-Fan al-Islami* that "Calligraphy is like painting or music that requires special readiness which is not acceptable to all. Among the thousands of Turkish libraries, we can at least say ten people who have a superiority in the beauty of their calligraphy. "Later, he also mentioned that "We can be sure, that forming a calligrapher is harder than forming a painter. Although the painter has reached the level of ability, he will not be able to imitate a beautiful calligraphy work if he has not mastered the correct writing method."

The Islamic calligraphy is a work of art by the incorporation of khat and visual art creativity. Both are in the process of merging various types of general art with Islamic art. This support is an integral part that completes the perfection of Islamic calligraphy, apart from the role of figures, artists, painters that appear in their respective times and periods. This work became one of the most amazing art fields ever growing and growing until it became so famous and highly sought after by artistic activists in the Islamic society.

APPLICATION OF EXISTENCE IN ISLAMIC ART

Arabic scripts continue to expand and spread to wider areas, resulting in the emergence of various styles and new varieties. Muhammad Syukri al-Jabiri believes that the calligraphy has reached more than 300 styles formed during the reigns of the Islamic kingdom (Sirojuddin, 1991: 12). Even Sirojuddin also believes that the roots of khat art had split into more than 400 streams

(Sirojuddin, 1995: 54). Ibn al-Nadīm states that there are 12 (twelve) main patterns of writing in the art of khat, but it is very difficult to find the tipologic evidence.¹

While many pieces of evidence found to show that are the writings of the Quranic mushafs, whether writing on papyrus, animal skins or papers. Ibn al-Nadim further elaborated that the other patterns of the Kūfī and Naskhi Khalifa appear another form of "half" (nisf), called the Thuluthain (two-thirds) or "third" (Thuluth).

In addition, since al-Wazīr Abu Ali al-Sadr Muhammad ibn al-Hasān ibn Abdullah ibn Muqlah, or known as Ibn Muqlah, has classified the six types of Islami Islamic calligraphy that flourished in Islam that is Thuluth (خط الثلث), Naskhi (خط النسخ), Dīwānī (خط الديواني), Kūfī (خط الكوفي), Fārisi (خط الفارسي) and Riq'ah (خط الرقعة) (Dodge, 1970). This process was further developed by Ibn Muqlah, then enlightened by Ibn al-Bawwāb, and became the idea of development through Yāqut al-Musta'shimi to be a perfect and impressive form of writing.

The development of the khat is further known as al-Aqlām al-Sittah (الأقلام الستة) (six original scripts) namely Thuluth, Naskhi, Muhaqqaq, Rayhān, Riq'ah and Tawqī' (Safadi, 1979: 19). Static and somewhat monumental Thuluth script with the intention of decorating in various manuscripts, inscriptions, books, letters, papers, Qur'anic mushaf, manuscripts, and so on. These figures are very influential in lifting this art so that Islamic calligraphy is admired. Islamic art forms in more detail are as follows:

¹**6.1 Khat Kūfī** is the oldest type of khat. The art of writing has many angles, elbows, and rectangles, containing short vertical lines and horizontal lines extending (Syaharuddin, 2004). The Kūfī script is also called Jazm.

6.2 Khat Naskh or Naskhi, a cursive type of handwriting with rounded handwriting that is easy to write and read (Israr, 1985: 83). According to Didin Sirojuddin A.R., "Naskh is taken from the

root of ⁴ "Nuskah or Naskah" (Sirojuddin, 1987: 103). How the author sketches his fictional characters to express his unconscious mind (Rakhees & Janoory, 2020).

¹
6.3 Khat Thuluth is a widely used article for decorative purposes in various manuscripts, especially in the making of the title of the book or chapter and the name of the title of the book. This type is used as a decoration on the walls of the building and interior design (Kuala Lumpur Museum of Malaysian Art, (date, 12th of June 2004).

¹
6.4 Khat Farisi is a kind of khat Ta'liq or Farisi that flourished in Persia (Iran), Pakistan, India, and Turkey. The development of khat started from Persia during the reign of the Safavid dynasty (1500-1800 M). According to history, Ta'liq khat is derived from the Kūfī scripts brought by the Arab rulers of the Persian conquest (Hasan, 2001; Gaur, 1994).

¹
6.5 Khat Riq'ah is also called khat Riq'ie or Riq'a'. This khat is a fast type of writing and almost the same as the way stenograph writing.¹

6.6 Khat Dīwānī is a circumscribed khat, circular, overlapping, and flexible. ¹ Khat Dīwānī is a pattern of Uthmani writings in line with the writings of Shikasteh the Pharisees.

Khat experts argue that the "master" of this Islamic calligraphy is Khat Thuluth and Naskhi. While Persian artists developed another pattern called khat Ta'liq (suspended) which is actually a further development of Riq'ah and Tawqī 'patterns after being modified, then made carefully and earnestly. The writing master evolved into a wide variety of flows and patterns. And a battle of ekspresion for metaphors (Zaini et al., 2020).

There are eight patterns of Islamic calligraphy that are commonly used in the Islamic world. Each of these types has a different writing technique, but there is still a correlation between one another. Khat Kūfī has a lot of influence on other types of khat like Riq'ah and Dīwānī, even

being the perfection of this pattern (Ambarly, 1998: 172). The example of the article in the image is as follows:

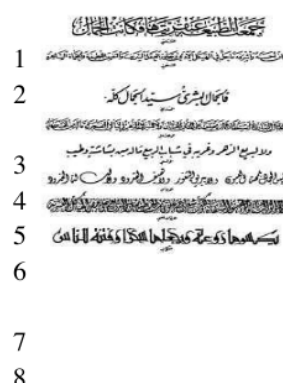


Figure 1: Figure caption of Islamic calligraphy.

Some of the most popular and very popular Islamic art in Islamic countries are the work of ⁵ Khat: 1. Thuluth, 2. Naskhi, 3. Fārisi, 4. Rayhāni, 5. Riq'ah, 6. Dīwānī, 7. Dīwānī Jali and 8. Kūfī (Loisal-Ma'lūf (t.th), 20th cet: 185).

In addition, this art is also focused on the writings of various styles and patterns by producing a series of letters, written systematically, beautifully and perfectly and then combined with paintings by artists. As for the popular types of Islamic calligraphy, ¹⁰ the use of complementary work of calligraphy is Kūfī, Khat Nasakh, khat Thuluth, Khat Farisi, khat Riq'ah, and khat Dīwānī. Islamic art as a soulful expression is a balanced anatomical form of an idea with creativity that exists on the canvas. It can describe the nature and characteristics of the work that the artists have drawn.

To know more deeply about the nature of this Islamic calligraphy, it can be seen and referred to by the general view of both scholars or in the Islamic view, as the following illustration:

a. Islamic calligraphy is used as an expression of the love and beauty of Islamic art. The beauty is born from the art of honesty, whereas something arty can be born through the patience and diligence of his artists.

b. Islamic calligraphy as a sign of admiration for the Creator. Art can draw closer to Allah SWT so that the features and patterns of Islamic calligraphy produced by the painters and calligrapher that reflect their sense of belief, morals, and shari'a.

c. Islamic calligraphy can bring good relationship between man and Allah SWT, and connect the familiarity between human beings and the environment. Therefore, this artistic feature looks like a friendly artist and an art enthusiast.

d. Islamic art can create good links between ethics and aesthetics. So the way to revive the culture of faith is to instill in the heart of the trust of Allah SWT well and wisely in carrying out all orders and abandoning all prohibitions (Gazalba, 1977: 12).

e. Islamic calligraphy makes everything better through the creative expression of beautiful artworks that have been drawn up in paintings with selected material.

f. The beauty of Islamic calligraphy is actually based on its distinctive and unique characteristics that have different *jiadyah* and *rohaniyah* creativity for different races. In addition, forms and patterns are consistent with the tastes and philosophies of Islamic artists.

g. Islamic calligraphy is related to the Quran and al-Hadith. Therefore, it is a work that refers to the two major sources of Islam.

h. Islamic calligraphy is composed of various forms and patterns embodied in the beauty that includes the paintings of the verses of the al-Quran, al-Hadith, and the words of wisdom that can attract the hearts and humankind of this earth.

This is an illustration of the application of Islamic artistic expression that can be realized through creative and innovative artworks. The art has evolved from time to time as well as its

various interests and uses in Muslim societies with other societies in the world.

FINDINGS AND SUGGESTIONS

Finally, the writer needs to present some insights that need to be presented as a proposal to advance Islamic calligraphy in its application as a work of art and painting, namely:

7.1 Islamic arts must be intensified in teaching and learning in government and private schools in order to be able to apply various methods of calligraphy through the identification of letters, spelling, words, writing, and making short or long sentences and creating creative and innovative artworks.

7.2 Implementation of Islamic art should support teachers and students in schools by looking at the importance of teaching and learning.

7.3 Teaching and learning of Islamic art and *jawi* requires a standardized measure agreed with the school and government to produce students who are able to apply this *khat* in their life.

7.4 Through this seminar, we apply to the Ministry of Education to create the syllabus in schools to enhance Islamic art skills gradually.

7.5 We are appealing to young authors to improve the skills of writing and writing Islamic and Islamic calligraphy in the paintings on all media and senses.

7.6 There is a need for cooperation and

understanding between State Education Departments; State Cultural Department; State Islamic Religious Department. If these three institutions agree, it is possible to create various activities that strengthen the mastery, growth, and development of Islam and Islamic art throughout the country.

The findings and expectations in the Islamic art can be realized through beautiful and interesting work, as well as continuously striving to create work based on creativity and innovation during the processing of art materials. Hopefully, the influence of this art affects the psychology, emotion, and soul of the creators and their fans in creating human beings with the greatest hope of religion, nation, and country in the future.

SUMMARY AND CONCLUSIONS

This is a display with the title of 'ARTICLES EXPERIENCED IN THE IMPLEMENTATION: Behavioral Psychology Study on Authors and Illustrations of Islamic Calligraphy Art' and Jawi script, as an illustration of the author's wishes especially in the field of Islamic art and its applications in various works of art. In addition, it is intended to give an overview of Islamic works of art with the expression of the artist for his work and efforts in producing artwork products.

In fact, the expression of an artist in producing Islamic artworks has its own aesthetic value. Islamic art painters usually choose the types of khat art with various color elements that are easily digested and understood by their fans through paintings. No one can admire it, except who understand the writing through the flow of their expressionism in accordance with the philosophy and skill of a painter in producing work.

Additionally, this paper wishes to gain a foothold to prove that the existence of artistic expression in producing Islamic art shows the progress of methods, ways, creativity, creations, innovations, forms and patterns in the current development. It is also encouraged by the support of Islamic theory and theoretical concept⁹ based on the Quran and al-Hadith, which play an important role in the⁴ life of Islamic societies in some countries. And Arabic and Persian influence in Jawi writing was explained through genealogical record of both languages and the

influence of Islam as religion (Sulaiman et al., 2015).

This study is intended for an initial study in this partnership to reveal the introduction of the method conducted by the further author by emphasizing the behavioral expression of the psychological impact borne by an artist in producing artworks. Therefore, the author expects a real effort to complete this Islamic art exploration in Malay land to the whole of the archipelago. Later, this study also expects to raise some discussion on the impact of art on social life in society. It also aims to describe the effects and psychological factors that can give a fundamental impression to the artist's emotions and expressions in producing beautiful and engaging work for his fans.

This study is expected to be an initial display of investigations representing an overview of the study to the end of the discussion, as well as being an authoritative inquiry and having the depth and sharpness of an accurate and quality analysis of the impact of the artist's expression in producing Islamic works of Islamic calligraphy based on diverse writing methods.

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